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773 171 Some of the Athapascan traditions recorded by Chapman[1] and Boas[2] show the same characteristic traits. Some of the tales of Dr. Boas's collection particularly recall the Koryak myths; for example, the traditions of Cloud-Woman and of the cannibals (xūdēlɛ′).[3]

Judging from the contents of their myths, the Koryak world is quite narrow: the wanderings of the heroes are limited in space and time, and their adventures are simple. It goes without saying that they cannot be compared with the heroes of the Mongol-Turk tales, who fly over a number of worlds on their iron steeds,[4] and whose wanderings and battles last for several generations. They are inferior even to the wanderers of the myths of the American coast of the Pacific, who usually visit various places, have many encounters and adventures, and travel for a considerable time. The wanderings of Big-Raven and his children take place within the limits of a narrow horizon. From the seashore he goes to the Reindeer people, into the open tundra, up the river, or to some island. The hero seldom goes to the other side of the sea. The journey to the heavenly village, or the descent into the lower world, takes place very quickly, as if the sky were not far from the earth. The sojourn there of the travellers is not permanent. Only in one tale[5] we find that Eme′mqut, who became separated from the reindeer-train which was lifting Big-Raven up to heaven, had time to grow up on earth from a boy to a young man, and to marry, before Big-Raven came down to earth again.

773 602 The social organization of the Koryak also exercises a certain influence on the contents of their myths; and we find in them many of the American episodes changed, and adapted to the Koryak understanding of family and social relations. True, Big-Raven, like the totem representatives of the Indians, appears as the common ancestor of the Koryak as a tribe, and in the whale festival we have the germ of a communal organization; but the ideas connected with the secret societies of tribes, such as the Kwakiutl, with chieftaincy, like that of most Indian tribes, and clans, are foreign to the Koryak. The highest social unit of the Koryak is a large family, whose members are connected by ties of consanguinity and by hereditary guardians and amulets. The guardians protecting one family are dangerous to families hostile to it. Thus the guardians prevent one family from entering into too close relations with other families. Marriages between the families, however, destroy this exclusiveness, make friends of their guardians, and, such a union once established, it is endeavored to strengthen it by new marriages. Such relations between families find their

[1] Chapman, Athapascan Traditions from the Lower Yukon (Journal of American Folk-Lore, Vol. XIV, pp. 180-185), 1903.

[2] F. Boas, Traditions of the Tsetsa't'ut (Journal of American Folk-Lore, Vol. IX, pp. 257-268; Vol. X, pp. 35-48), 1896, 1897.

[3] Ibid., Vol. IX, p. 265; Vol. X, p. 44.

[4] In one Yakut tale the hero flies over thirty heavens; and that of an Altai tale, over three hundred heavens (Potanin, IV, p. 564).

[5] Tale 95, p. 280.

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reflection in the tales. A young man who marries into a strange family usually brings along his wife's brother, who marries his sister. Families thus connected by marriage ties come to visit each other. Big-Raven also goes to visit the upper world, owing to matrimonial unions between his children and the heavenly dwellers.

The list on pp. 363-382 shows which of the elements of the Koryak myths have analogous episodes in other cycles of myths. In comparing the elements of various cycles, I have taken into consideration, not only complete tales, but separate episodes from tales as well. In the myths of one and the same tribe we often find either a welding of two or more independent stories into one tale, or a disintegration of a tale into its constituent parts. Frequently one and the same episode is ascribed, now to one, now to another hero. These changes are due either to the individual peculiarities of the narrator or to the historical development of folk-lore, producing new variants, and adding new material.

We may expect changes of this kind, but on a larger scale, in cases where one tribe borrows its myths from another unrelated tribe, or where one branch of a people breaks away, and so moves far away from the common habitat. In the first case, the tribe adapts the new myths to its own conceptions concerning phenomena and events; in the second case, the branch that splits off changes its myths in consequence of the influence of its contact with new conditions of life and new neighbors.

Leaving open for the time being the question as to the former relations between the Koryak and the aborigines of North America, we must say that we have in the Koryak myths quite a number of episodes constituting only fragments of the whole mass of episodes contained in Indian and Eskimo tales. For instance, of the highly elaborated tale of the Tlingit and Tsimshian, — in which it is related how the sun is set free by the Raven, who has turned himself into a leaf or the needle of a cedar, and, letting himself be swallowed by the daughter of the owner of the sun, is born anew by her in the shape of a child, and then steals the sun, which is kept concealed in a box, — we find modified episodes among the Koryak. They tell that Raven-Man steals the sun in revenge for his unsuccessful wooing of Yiñe'a-ñe'ut, and hides it in his mouth until Big-Raven's daughter tickles him, so that he opens his mouth, and thus sets the sun free.[1] The episode of another tale[2] about Big-Raven's daughter giving birth to a child in consequence of having eaten a piece of reindeer-marrow into which Earth-Maker (Tanu'ta) had transformed himself, is apparently adapted from the episode with the leaf or cedar-tree needle, altered to suit the conditions of life of reindeer-breeders.

The Eskimo-Indian tales about the children of the woman and a dog, who take off their dog-skins in their mother's absence, and assume a human

[1] Tale 82, p. 250. [2] Tale 111, p. 299.